THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—Acts 1: 11.

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DISCOURSE BY PRESIDENT WOODRUFF.

[CONTINUED FROM PAGE 629.]

I was once moved upon to go and warn old Father Hakeman, living on Petty-John Creek, Arkansas. He had been in Jackson County during the persecution period. His wife died there. His family consisted of five sons, all over six feet tall. Most of them had been whipped with hickory gads by mobs, and he went south into Arkansas, taking his sons with him. We went a good deal out of our way for the purpose of visiting Father Hakeman. I had a vision the night previous, in which was manifested to me the trouble that lay before us, but that the Lord would deliver us. We arrived at his house on Sunday morning. He was taking breakfast. We had had breakfast at the place where we stayed over night. I saw a Book of Mormon on his shelf. He did not seem to pay any attention to us or to take any interest in us. I took up the Book of Mormon, and said, "You have a very good book here." "Yes," said he, "but it is a book that came from the devil." That opened my eyes. He had been an Elder; he had been in Zion; he had been persecuted there and driven out; but I found that he had apostatized, and he was our enemy. I saw he would do anything he could against us.

We left him and went to Brother Hubbard's and stayed with him three weeks, during which we took our axes and cleared some land for him. I was strongly impressed three times to go up and warn Father Hakeman. At last I did so, according to the commandment of God to me. The third time I met with him, his house seemed to be full of evil spirits, and I was troubled in spirit at the manifestation. When I finished my warning, I left him. He followed me from his house with the intention of killing me. I have no doubt about his intention, for it was shown to me in vision.

When he came to where I was, he fell dead at my feet, as if he had been struck with a thunderbolt from heaven. I was then a Priest, but God defended me and preserved my life. I speak of this because it is a principle that has been manifest in the Church of God in this generation as well as in others. I had the administration of angels while holding the office of a Priest. I had visions and revelations. I traveled thousands of miles. I baptized men, though I could not confirm them because I had not the authority to do it.

I speak of these things to show that a man should not be ashamed of any portion of the Priesthood. Our young men, if they are Deacons, should labor to fulfil that office. If they do that, they may then be called to the office of a Teacher, whose duty it is to teach the people, visit the Saints and see that there is no evil or iniquity carried on. God has no respect to persons in this Priesthood any further than as they magnify their callings and do their duty.

It may be called egotism for a man to talk about himself; but I have a right to give my experience as you have a right to give yours; and I will give a little of mine to my friends, because I want our young men as well as our old men to understand that the Lord is not trifling with us at all. Brother Cannon has told you that it is the right of all the Latter-day Saints to have revelation. That is true. There is not a man, woman or child who has received the Gospel, but has the right to receive revelation for himself or herself, as well as the Presidency of the Church.

After traveling quite a time in Tennessee, Kentucky, Mississippi and other places, I was ordained an Elder, by Warren Parrish, who was then presiding in the southern country. We labored together there for about a year. After that, I was ordained to the second quorum of Seventies, under the hands of David Patten. I had many blessings pronounced upon my head by these Elders of Israel—similar to those that were given to me by Father Joseph Smith, the Patriarch, and by those who administered to me in the Kirtland Temple when I received my endowments.

Now with regard to revelation. What is revelation? It is the inspiration of the Holy Ghost to man. Joseph Smith said to Brother John Taylor in his day: "Brother Taylor, you watch the impression of the Spirit of God; you watch the whisperings of that Spirit to you; you carry them out in your life, and it will become a principle of revelation in you, and you will know and understand this Spirit and power." This is the key, the foundation stone of all revelation. Joseph Smith was full of revelation. He could translate anything given to him of God. He could receive revelation without the Urim and Thummim. Many of the principal revelations contained in the Doctrine and Covenants were received without the use of the Urim and Thummim. They were given to him by the inspiration of Almighty God. In my own experience I have endeavored to get acquainted with that Spirit, and to learn its operations. I have many times had that Spirit manifested to me, and if I had not followed its whisperings to me, I should have been in my grave long ago, with many of my companions. A few incidents I will name.

After I came to these valleys and returned to Winter Quarters, I was

sent to Boston by President Young. He wanted me to take my family there and gather all the Saints of God in New England, in Canada, and in the surrounding regions, and stay there until I gathered them all. I was there about two years. While on the road there, I drove my carriage one evening into the yard of Brother Williams. Brother Orson Hyde drove a wagon by the side of mine. I had my wife and children in the carriage. After I turned out my team and had my supper, I went to bed in the carriage. I had not been there but a few minutes when the Spirit said to me, "Get up and move that carriage." I told my wife I had to get up and move the carriage. She said, "What for?" I said, "I don't know." That is all she asked me on such occasions; when I told her I did not know, that was enough. I got up and moved my carriage four or five rods, and put the off fore wheel against the corner of the house. I then looked around me and went to bed. The same Spirit said, "Go and move your animals from that oak tree." They were two hundred yards from where my carriage was. I went and moved my horses, and put them in a little hickory grove. I again went to bed.

In thirty minutes a whirlwind came up and broke that oak tree off within two feet from the ground. It swept over three or four fences and fell square in that door-yard, near Brother Orson Hyde's wagon, and right where mine had stood. What would have been the consequences if I had not listened to that Spirit? Why, myself and wife and children doubtless would have been killed. That was the still, small voice to me—no earthquake, no thunder, no lightning—but the still, small voice of the Spirit of God. It saved my life. It was the spirit of revelation to me.

When I moved the last company of Saints from the East (there were about one hundred of them) we arrived at Pittsburg one day at sundown. We did not want to stay there, so I went to the first steamboat that was going to leave. I saw the captain and engaged passage for us on that steamer. I had only just done so when the Spirit said to me, and that, too, very strongly, "Don't go aboard that steamer, nor your company." Of course, I went and spoke to the captain, and told him I had made up my mind to wait. Well, it started, and had only got five miles down the river when it took fire, and three hundred persons were burned to death or drowned. If I had not obeyed that Spirit, and had gone on that steamer with the rest of the company, you can see what the result would have been.

Well, I have had a good deal of experience in these things in my day. I have learned them so thoroughly that I dare not disobey that Spirit. After one Conference, when we had set apart a good many missionaries, I went home quite weary, and I said to myself, I will go and have a rest. Before I got in my house, the Spirit told me to take my team and go to my farm. My wife says, "Where are you going?" "I am going down to the farm." "What for?" "I don't know," says I. I went down to the farm. I found that the river had broken over and had surrounded my house. The water was two feet deep around my house. My hogs were drowning, and my stables were full. By going there I saved my house and surroundings and stopped up the break.

These may be considered small things; still they show the working of the Spirit. I will now tell you one incident where I did not obey the Spirit of the Lord, and it came pretty near costing me my life. I was over at Randolph one December, visiting. On Monday morning the Spirit said to me, "Take your team and go home." I made up my mind to do it; but some of my friends felt anxious that I should stop, as my visit had been rather short, and I was persuaded to stop. I stayed until Saturday morning, but I felt uneasy. That warning of the Spirit rested upon me to that degree that I felt condemned, and I told my friends that I was going home. I ate an early breakfast that morning, put my horses in my wagon, took some hay and grain, and started for home by way of Wasatch, which was some thirty miles from there. When I got to Woodruff, the Bishop wanted me to stay and hold a meeting there on Sunday. "No," says I, "I have already stayed too long by one week." Well, after I got about three miles from Woodruff, which is fifteen from Wasatch, I met with one of the most terrific snowstorms I ever saw in my life. It was not five minutes after it commenced before I could not see the road. I could not guide my horses at all, so I let them go where they pleased. They had been twice over the ground before. I shut down the wagon cover and went to praying. I asked the Lord to forgive me for not obeying His commandments. At eight o'clock my horses carried me into Wasatch, the hubs of the wheels being under the snow. I think they must have got there by inspiration. I stayed there until Monday night. I made up my mind then that whenever the Lord told me to do anything I would do it.

I speak of this because every man should get the Spirit of God, and then follow its dictates. This is revelation. It don't make any difference what the Spirit tells you to do; it will never tell you to do anything that is wrong. I want our young friends especially to be interested in the Gospel. I want them to be interested in the Church and Kingdom of God. I want them to listen to their fathers, and to the Elders of Israel, and those that teach them, that they may be qualified to carry out these great and glorious principles laid down here in the Doctrine and Covenants. It will pay any man to do what is right and to keep the commandments of God. This Priesthood has power on the earth; and when those holding this Priesthood go before the Lord and pray to Him, He will hear them and answer their prayers. This, brethren and sisters, is where our power lies. It is with God, not with man. He has heard us in the past, and we have been preserved and protected until the present time. We still live, notwithstanding all the exertions that have been made for our destruction. We live in these valleys of the mountains, and if we do our duty we shall live here. I want our young people and their parents to listen to the counsels that have been given concerning the Sabbath Schools, the Mutual Improvement Associations, and the Primaries.

We are held responsible for the sons and daughters that have been given us. I meet with sons of President Kimball, with sons of President Young, with sons of President Taylor, and with sons of Apostles who have

passed away. I rejoice when I meet them. Their fathers helped to lay the foundation of this work. They labored to promote the interests and welfare of Zion. I rejoice to see their posterity on the earth. I hope all these young men bear a portion of the Priesthood, and that they will magnify their callings. The eyes of their fathers who dwell in the spirit world are over them. Their bodies are in the tomb, but their spirits are awake. They are mingling with the righteous; and they have an anxiety about the welfare of their children here. I am anxious myself to have the rising generation take hold of this work; and I hope we will not disappoint our Heavenly Father. We should read and study these revelations of God and lay them to heart, and inasmuch as we do this, they will prove of profit unto us.

Brethren and sisters, I am glad to meet with you, and to bear my testimony to you of the Gospel of Christ. As I have often said, I have lived to more than the allotted age of man. I have lived while mostly everybody with whom I was acquainted in Kirtland and Nauvoo has passed to the other side of the veil. I expect to go there myself, the same as the rest of my brethren. But while I live I want to be true and faithful to my God and to the Saints. One of the greatest blessings of God to me has been the fact that myself and counselors live in the hearts of the Latter-day Saints, and I have felt to be humbled in the dust before the Lord for this. We know that you pray for us. We know that you have respect for us. And we live upon this principle.

God has led this Church from the beginning, by Prophets and inspired men. He will lead this Church until the scene is wound up. He will neither permit me nor any other man to lead this Church astray. If I turn from the commandments of God and attempt to lead the people astray, the Lord will remove me out of my place, for the Lord hath set His hand to lead this people by revelation and by inspired men. The Lord has "chosen the weak things of the world to confound the things which are mighty; and things which are not, to bring to nought things that are." We feel our weaknesses. I wish myself that I were a better man than I am. Of course, I have endeavored to do about the best I could in my weak way. I still wish to do so. But I am dependent upon the Lord and upon the prayers of the Saints, the same as my brethren. I pray God to bless you and me. I pray that He will seal upon the hearts of the Saints of God the teachings that we have heard during this Conference. This is my prayer, in the name of Jesus Christ. Amen.

NEWCASTLE CONFERENCE.

Minutes of the Newcastle Conference, held at Miners' Hall, Hebburn Colliery on Tyne, Sunday, September 27, 1891. Present on the stand: Elder Jas. H. Anderson, of the Liverpool office; E. H. Davis, President of, and R. M. Dugdale, John Trimble, Richard Sedgwick, N. J. Hansen, L. H. Crittenden, Aaron Jackson, and Andrew Beckstead, Traveling Elders in the Newcastle Conference.

10:30 a.m. Singing. Prayer by President Davis. Singing. Elder Sedgwick was the first speaker. He bore testimony to the revealed truths of the Gospel, exhorting the Saints to continue in labors of love and virtue, and shun even the appearance of evil.

Elder Jackson spoke of the plan marked out by the Savior, whereby we might be kept from the sins of the world and obtain eternal exaltation.

Elder Crittenden referred to the talents bestowed on us, and exhorted all to improve upon those gifts, that they might receive additional talents and secure greater blessings.

Elder Trimble spoke upon the Lord's plan of rewarding the workers of righteousness for their labors, and of the blessings now being given to His people for their observance of His laws.

Elder Beckstead bore an earnest testimony to the divinity of the Gospel, and advised all to obey its laws and ordinances.

President Davis presented the statistical report of the conference for the past six months. It shows: Seventies, 8; Elders, 20; Priests, 18; Teachers, 9; Deacons, 7; members, 172—total, 234. Baptized, 25; children blessed, 10; emigrated, 24; excommunicated, 4; died, 3; regular meetings held, 150; cottage and open-air meetings, 138; Sunday School sessions, 24; tracts distributed, 12,100; books sold, 265; Gospel conversations, 325.

Elder Dugdale treated upon the Gospel of Christ, showing from the Scriptures how the Lord manifested His power in the salvation of His people.

Singing. Benediction by Elder Hansen.

2:30 p.m. Singing. Prayer by Elder Jackson. Singing. The Sacrament was administered by Elders Sedgwick and Crittenden.

Elder Hansen was thankful that he had embraced the truths taught by the Savior and had received the ordinances of the Gospel. He advised all to obtain strength by living upright lives.

The authorities of the Church, of the European Mission, and of the Newcastle Conference were presented and unanimously sustained.

Elder Anderson spoke on the mission of our Lord and Master in atoning for Adam's transgression and opening the way to salvation for those who became His people. He showed the necessity of strict compliance with the laws of God, in order to claim His blessings.

Singing. Benediction by Elder Trimble.

6 p.m. Singing. Prayer by Elder Dugdale. Singing.

President Davis expressed his pleasure at seeing so many present. He had been laboring in this land nearly two years for the salvation of men, and desired to leave his testimony with the people regarding the truths of the Gospel of Christ. He treated upon the organization of the Church and the restoration of the Gospel in this dispensation.

Elder Anderson spoke on the subject of salvation for the dead, pointing out the perfection and justice of the Lord in revealing a Gospel that provided for all. He also referred to the apostasy from the primitive Church, and testified to the restoration of the Gospel in this age, preparatory to the coming of the Lord in power.

Singing. Benediction by President Davis.

Priesthood meetings were held on Saturday evening and on Monday, at which the brethren were instructed in their duties.

N. J. HANSEN, Clerk.

FACTS AND EVENTS.

Mrs. Starling, aged 105 years, died at Ladywood Almshouse, Birmingham, on September 30.

The boiler of a tugboat plying on the Chicago River exploded on Oct. 5, killing three members of the crew, and ten persons who were on the river bank.

At Glyncorwg, Wales, on Oct. 1, seven men were killed by being precipitated down the shaft of a mine, through the failure of the hoisting machinery to operate.

Owing to the hostile demonstrations in Rome, against the French pilgrims to the Vatican, the French prelates have been advised to abstain from going to Italy at present.

There is a panic in some of the cities of Mexico, owing to an epidemic of smallpox. In the town of Campeachy there are over a thousand cases, and two hundred deaths have occurred.

On October 3 an explosion of 200 pounds of dynamite at Butte, Montana, destroyed fifty houses, and damaged many others. Fortunately, only four persons were injured. One of these is not expected to recover.

Russian troops are being concentrated along the frontier, and extensive barracks are being constructed at Odessa and Warsaw. There is great uneasiness in Germany and Austria in consequence of these movements.

General Ernest Boulanger shot himself on Sept. 30, dying instantly. The act was committed on the grave of his mistress, Madame Bonnemain, in Ixelles cemetery, Brussels. He suicided because of Madame Bonnemain's death.

What is believed to be an attempt on the life of the Emperor of Austria was made in Bohemia on Oct. 1. Two bombs were placed beneath a bridge near Rosenthal, over which the imperial train was to pass, but before it was due the shells exploded, destroying the masonry of the bridge. The outrage is believed to be the work of Anarchists.

An enthusiastic public meeting was held at Windsor, Canada, on Oct. 2, at which resolutions were passed favoring annexation with the United States. Among the speakers were a Conservative member of the Ontario Assembly and a Liberal member of the Dominion House of Commons. Both urged a peaceful transfer of Canada to the United States.

The New York Central and Hudson River Railway has again been testing the speed of its powerful locomotives, and has succeeded in passing all previous records in any country. The distance of 436 miles was traversed at an average rate of 61.44 miles per hour. The first portion of the journey, from New York to Albany, 143 miles, was covered in 140 minutes; the next stage, 148 miles to Syracuse, took 146 minutes. Then the train was delayed eight minutes by a broken plate. The final run, 150 miles to Buffalo, was made in 140 minutes.

All the shipbuilding yards in Russia are engaged in the construction of ironclads and monitors. At the Baltic works the immense cruiser *Rurik*, of 10,000 tons capacity, and capable of steaming 20 knots an hour, is being built, and at the Franco-Russian works an ironclad, the *Navarine*, of 8,476 tons capacity, is on the stocks. Another ironclad is being built at the new Admiralty Wharf at St. Petersburg. At the Nevsky works an iron corvette and a large ice-breaker are on the stocks, while at the Pvotielof works two sea-going monitors are under construction. In all twenty-two ships of war are in course of construction.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 12, 1891.

UTAH FARMS AND IRRIGATION.

DURING the past four or five years business men in the United States have been devoting considerable attention to Utah, and the labors accomplished there by the industry and thrift of the Latter-day Saints. The result is that the American public are obtaining a more correct idea of the energy, skill and endurance displayed in the development of that part of the country, and are being attracted thither by its rich resources.

The work of redeeming Utah from its former condition of a sterile waste has been largely accomplished through the system of irrigation adopted by the Pioneers. This system, which has been of such value in aiding in the transformation of the desert into a garden, the parallel to which does not appear elsewhere on the continent, has been extended into surrounding States and Territories within what is known as the arid region of the United States, with beneficial effect.

In Utah the land has also been distributed among the people, the vast majority owning the homes in which they reside. In the agricultural districts there are very few large farms, the land being divided up into small holdings, the cultivation of which has placed the farmer in a condition of independence and comfort that is no where else enjoyed by the agricultural classes.

These features have been receiving careful investigation and consideration by the United States census bureau, and the report just issued shows Utah to be far in advance of her neighbors as a place for enjoying the comforts of home life. The census of 1890 shows that there was cultivated in Utah upon the irrigation plan 263,473 acres, or a trifle over five-tenths of one per cent of the entire area of the Territory. That acreage, which was about nine-tenths of the total amount under cultivation, was divided into 9,724 farms, which therefore had an average of 27 acres each. There were, as reported by the census office, in the Territory five irrigated farms of 640 acres or more, 13 farms from 320 to 640, and 65 from 160 to 320. These 83 farms embrace 10 per cent of the irrigated land. The entire balance was divided into holdings that average but 25 acres each. This is an important point, the significance of which is made

very clear in a comparison of the Utah report with that of Wyoming, which accompanies it. Speaking of Utah, the census bulletin says:

The average size of the irrigated farms, or, more strictly, of those portions of farms on which irrigation is practiced, is twenty-seven acres. The average first cost of water right is $10.55 (£2 2s 8d) per acre, and the average cost of preparing the soil for cultivation, including the purchase price of the land, is $16.10 per acre. The average present value of the irrigated land of the Territory, including buildings, etc., is reported as $84.25 per acre, showing an apparent profit, less cost of buildings, of $57.60 per acre. The average annual cost of water is $0.91 per acre, which, deducted from the average annual value of products per acre, leaves an average annual return of $17.12 (£3 10s 7d) per acre.

In the State of Wyoming and the Territories of New Mexico and Arizona, the average size of farms is larger than in Utah, and while the cost of water right is not so much, the average returns to the tiller of the soil are considerably less. Here is the Wyoming report:

The average size of the irrigated farms, or, more strictly, of irrigated portions of farms on which crops were raised, is 119 acres. The average first cost of water right is $3.63 per acre, and the average cost of preparing the soil for cultivation, including the purchase price of the land, is $9.48 per acre. The average present value of the irrigated land of the State, including buildings, etc., is reported as $31.40 per acre, showing an apparent profit, less cost of buildings, of $18.30 per acre. The average annual cost of water is $0.44 per acre, which, deducted from the average annual value of products per acre, leaves an average annual return of $7.81 per acre.

Of the acreage value of crops in Utah, Davis and Washington counties take the lead with a crop valuation of $32.93 and $32.19 per acre respectively. San Juan and Salt Lake follow at $27.95 and $26.73. Then come Weber at $22.72, Utah at $22.50, and Kane at $21.81. Grand and Morgan stand at $19.05 and $18.16. Emery, Box Elder, Sanpete, Summit, Iron, Millard, Tooele and Cache are reported with an average crop value of $17.00 down to $14.30. The remaining counties run from $11.64 to $9.00.

The census reporter has gone to some labor in comparing the crop-values from the Utah lands and the average size of her farms with those of Arizona and New Mexico, and has reached the same flattering result in Utah's favor as has been presented in the comparison with Wyoming.

Of the difficulties experienced by the settlers in their early labors to take out the water from the streams and lakes, the report says:

The average cost of water-right in Utah, $10.55 per acre, is noticeably great, being largely due to the manner in which the ditches and canals were made. Nearly all were laid out and constructed by farmers of ordinary education, without the use of surveying instruments. As a consequence, few of the more important works laid out in this manner have proved serviceable without great changes, involving in many instances the reconstruction of almost the entire system. The perseverance shown in many of these cases is remarkable. Time after time a structure has been built only to be destroyed in a year or two. Diverting dams have been placed, at an enormous outlay of time and labor, in rivers at places where it was absolutely impossible to make such works secure, using materials that must inevitably be torn away by the next great flood. Portions of canals have been built, and after the water was turned in the

grades proved of such a character that it was necessary to adjust them again and again in order to make the water flow. These changes have added enormously to the first cost of irrigation, and have probably tended to bring the average above that of other parts of the country.

By the policy which they have pursued in settling the vales of Utah and the adjoining region, the Latter-day Saints have not only made for themselves a place of delightful habitation, but have conferred inestimable blessings upon the many thousands of their fellow-beings who have followed them into the Great West, and built up prosperous cities, towns, and villages. The Saints know to whom the praise is due for the ability and opportunity they had to accomplish this task, and recognize the fact that they were led from sorrow and tribulation into peace and plenty by the inspiration of the Holy One of Israel, given in revelations to the servants whom He has called and ordained and sent forth to bear fruit in the midst of the earth. J. H. A.

RELEASES AND APPOINTMENTS.—Elder Alva S. Porter is released, owing to his continued ill-health, from his labors as Traveling Elder in the Cheltenham Conference, to return home.

Elder John C. Cutler is released from his labors as President of the Manchester Conference, and is appointed to labor in the Liverpool office.

Elder H. W. Woolley is released from his labors as Traveling Elder, and is appointed to preside over the Manchester Conference.

IRISH CONFERENCE.—On Sunday, October 25, Conference will be held in Belfast, Ireland. Meetings will commence at 11:30 a.m. and 6:30 p.m., and will be held in Dickson's Hall, No. 1, Independent Street.

ABOUT the 1st of September, the missionaries laboring in the neighborhood of Nortonsville, Virginia, U.S.A., were the objects of an attack by a murderous mob. There had been some antagonism aroused by anti-"Mormons," and when the Elders responded to an invitation to speak at a funeral, it was made the occasion of an effort to kill them. A mob, headed by a pretended Christian preacher, lay in wait in a cornfield for the two Elders, and when the latter were passing along the road, they were assaulted with a shower of stones. They quickly retired out of reach of the missiles, when the mob opened fire on them, but fortunately none of the shots took effect, and the Elders escaped unhurt. They continued on their journey, and the mob made another effort to get at them, calling at the house of a family of Saints and demanding to know of their whereabouts. The Elders had, however, gone to another house; and when the gang could not ascertain from the lady of the house where they had stopped what had become of her brethren, the would-be murderers threw down the fence and tore down the cabin, firing three shots at the lady when she protested. They then retired, threatening that they would shoot the Elders on sight. The latter had, however, proceeded safely on their way to another part of their district, and subsequently learned of what had occurred.

LEEDS CONFERENCE.

MINUTES of the Leeds Conference, held in the Gladstone Hall, Skilbeck Street, New Wortley, Leeds, Sunday, September 20, 1891. There were present: Apostle Brigham Young, President of the European Mission; James Evans, President of, and Thomas Wheatley, Traveling Elder in the Sheffield Conference; Joshua B. Bean, President of, and Richard Graham, James H. Clarke, Christian H. Poulsen, Fred. W. Clark, Albert F. Haycock, Rodney Hillam, Jun., Timothy Jones, William Crowther, and Andrew Morrison, Traveling Elders in the Leeds Conference.

The congregation sang a hymn, and prayer was offered by Elder Poulsen.

President Bean said this Conference had been looked forward to by the Saints as a time of great rejoicing. They have a testimony that the Gospel is the power of God unto salvation to all who believe and obey the same; that the same blessings promised to believers in the days of Christ are here to-day, and will be received by all who will give obedience to the Gospel.

Elder Graham said he deemed it a great privilege to bear testimony to the truth of the principles of the Gospel, which the Latter-day Saints believe in; he was thankful that he had been counted worthy to come forth and present the plan of salvation to the world. It is necessary for the human family to obey this plan of salvation in order to receive exaltation in the presence of the Lord.

Elder Morrison compared our experience to a school, and showed that even as it was necessary for a child to begin at the alphabet in learning to read, so it was necessary for man to commence at the fundamental principles of the Gospel of Christ, in order to understand that Gospel.

Elder Rodney Hillam, Jun., said the Gospel, as taught by the Elders in this age, is the same as was taught by Christ in His day; and the same blessings are enjoyed by the Saints to-day as in the days of old. The world would not receive the message in former times any more than they are receiving it to-day, but that is no proof that it is not true.

President Young said the ascertainment of the truth was the proper objective point for all. The Elders who come into the world are not "trained ministers," but come armed with truth, which they give in plain language. Having received a testimony of the divinity of the Gospel for themselves, they leave their homes and go into the world, asking the people to believe the Gospel, and promising the same testimony to all that live for it. It does not come from any mortal, but from God the Father. His Spirit is necessary to every person, and guides them into all truth and righteousness; and if we wish to have it continually with us, we must lead honest, God-fearing lives. This Spirit will attend every person who obeys the Gospel of Christ.

Singing. Benediction by Elder Wm. Crowther.

2 p.m. Singing. Prayer by Elder F. W. Clark. Singing. The Sacrament was administered by Elders Jones and Graham.

Elder Poulsen said the Bible teaches but one Gospel, and that is the one taught by Christ and His disciples. We have it restored to the earth

to-day, and we offer it to mankind, promising them, as the Lord did, that if they will obey it, they shall know of the doctrine whether it be of man or whether it be of God.

The General, Mission, and Conference authorities were sustained by unanimous vote.

President Bean read the report of the labors performed in the conference since the last report was made. There were 17,095 tracts distributed, 6,321 houses visited, 1,451 Gospel conversations held, and 201 general and 46 cottage meetings. There were books disposed of, 250; baptisms, 5; children blessed, 5; births, 4; deaths, 4; emigrated, 13; Sabbath Schools, 1; Relief Societies, 3. In the Conference there are 10 Seventies, 10 Elders, 4 Priests, 2 Teachers, 1 Deacon, and 127 members; total, 154.

Elders A. F. Haycock, J. H. Clarke, and W. Crowther made some interesting remarks upon the principles of the Gospel, pointing out that it was necessary for mankind to follow the plan of salvation taught by the Lord if they would receive of its benefits. Men had differences of opinion regarding many religious topics, but those who claim benefits under the laws which Christ taught could not reasonably hope to receive such benefits except by conforming to those laws. The safe way to settle any differences was to disregard the conflicting ideas of men, and seek information at the Fountain Head—from the Almighty Father, who gave liberally to those who sought Him in faith.

Singing. Benediction by President Bean.

6 p.m. Singing. Prayer by Elder Graham. Singing.

Elder F. W. Clark gave an instructive discourse on the way the Lord revealed His will to the Prophets in ancient times. He cited the predictions and evidences of the apostasy from the Gospel after the death of the Apostles, and bore testimony to the restoration of the Gospel in these days, in fulfilment of the words of the Lord. This restoration had brought the plan of salvation in its fulness, with all the gifts, powers and blessings that were enjoyed and exercised by the Church anciently. The world call it "Mormonism" to-day, but it is the doctrine of Christ, and is the only means by which mankind may receive salvation in the kingdom of heaven.

Elder Jones said that the message of the Gospel to-day required men to repent of all sin and walk godly in Christ Jesus. This they could do only by observing His commandments. Each one must act on his own responsibility, and will be rewarded according to his works.

Elder Evans said the testimony of the Apostle Paul was that the Gospel was "the power of God unto salvation." As no other power could save mankind from sin, it was necessary for them to come within the Gospel by conforming to its laws and receiving its ordinances. If they do not obey those, they must be excluded from salvation until they change their course and keep the commandments of the Lord.

Elder Wheatley spoke upon the necessity on the part of men to investigate the principles of the Gospel, that they might be able to understand and observe them.

President Young said many men have wondered why they are sent here to suffer the aches and pains of this life, and then to die and lay their bodies in the earth. The world have conflicting ideas in the object the Lord had in requiring man to work out his own salvation. The Saints believe that we are in the image of our Father; that He has passed through this probation, and His Son after Him, even as we are passing through it to-day. We are here, and only know why through revelation from heaven. The Lord has given revelation in this age; He has restored to earth the everlasting Gospel, by an holy angel, as was predicted by John the Revelator. It is to be preached to all nations, kindreds, tongues, and people, as a witness, and then the end is to come. The Latter-day Saints are bearing this Gospel to all mankind, because the Lord has told them to do so. The Elders called to-day are forerunners of Christ's second coming, even as John the Baptist was the forerunner of His first advent, and they are sometimes required to lay down their lives for the truths of the Gospel. This Gospel is not of man, but of God, and if we ask Him in faith, He will give us a knowledge of its truth.

President Beau bore testimony that Joseph Smith was a Prophet of God, and an instrument in His hands in bringing forth the Gospel in these days; that the principles taught at this Conference were true, and would bring salvation to those who observed them.

Singing. Benediction by Elder Jas. H. Clarke.

On Saturday evening, September 19, a general Priesthood meeting was held at the conference headquarters, 8, Bellevue Square, Armley, at which the brethren gave encouraging reports of their labors in the different branches of the conference, and received instructions regarding their duties as ministers of life and salvation.

RODNEY HELLAM, Jun., Clerk of Conference.

PRESIDENT JOSEPH F. SMITH AT HOME.

On September 22, President Joseph F. Smith arrived in Salt Lake City, from his recent visit to California. This is the first time he has appeared in public in the city since February, 1885, his retirement being occasioned by his classification among the victims of an unhallowed persecution against the Latter-day Saints. The official copy of the amnesty granted by President Harrison having been received in Salt Lake City, Brother Smith is again at full liberty to enjoy the society of his friends.

The Salt Lake *Times* (a non-"Mormon" paper) sent a reporter to interview President Smith, and the following account of the conversation is given:

When Mr. Smith was asked where he was when he first heard of the indictment against him, he said:

"At that time I was in charge of the Church records, and was in Idaho. An attempt had been made by the United States officials to gain control of them. The Church, believing they had the best right to the control of the data collected, which was a part of their history, sent me into Idaho with them as custodian, and I was there when the grand jury brought in

its indictment against me. It had been intended for some time that I should go on a mission to the Sandwich Islands, and, of course, when the indictment came, that was considered as a most desirable time for me to go. Without any precipitate haste, and with no more attempt at disguise than an ordinary traveler, I started for San Francisco, and embarked on a steamer for the scene of my labors for the next two years. I should have stayed that long, even had I been granted amnesty immediately after my arrival there. My duties in the islands were the same as those of any other missionary of our Church; and my adventures, as you call them, were not at all extraordinary or especially romantic. I stayed there two years, and then went to Mexico, where I still engaged in missionary work and looking after the general welfare of our people. From Mexico I made short excursions into Arizona and Colorado."

"What! Colorado?"

"Why, certainly! There are large organizations of the Mormon Church in both places, and there was a class of business in connection with them that it was thought at headquarters I could transact better than anyone else."

"But were you not afraid of being apprehended?"

"Why, I was identified, for there are any number of Mormons outside this city who know me, and know me, too, as Joseph F. Smith. But if you mean to ask if I did not fear being betrayed, I can say I never had the least apprehension on that score. The truth of the matter is, that I have even been in Utah since 1885, and was never the least bit alarmed for my safety. A good deal of the time I traveled *incognito*, but among the Mormon people I never tried to conceal my identity, and never had a fear of anyone being indiscreet. From Utah, Colorado, and Arizona, I went back to Mexico, and from there to the Northwest Territory in Canada, where there are large Mormon colonies. I have also been in Oregon and California a great deal."

"Where were you when you heard that the President had pardoned you?"

"At that time I was in California, and I started at once for Utah. My first stop was in Cache Valley, where I have been for two weeks. Then I came down to Davis County, and was just on the outskirts of the city, where I could be in communication with my friends, when the pardon arrived yesterday. As there was no longer any reason why I should conceal myself, I started for the city, and arrived here last night."

"What do you think of the present situation in Utah?"

"I can say without any reservation that I am in harmony with the views of all the other members of the Mormon Church. I accept, without any dissent, the stand taken by President Woodruff in his manifesto and the indorsement given by the General Conference. I occupy a similar position on the question of division on national party lines. When the People's party was organized, it was for the purpose of giving expression to the opinion of the majority. When that majority was overthrown in Weber and Salt Lake counties, it was no longer necessary or expedient that the party organization should be maintained. As far as my personal

opinion is of weight, I believe the People's party is dead beyond resurrection, and I do not think it would be advisable to bring it to life were it possible."

UTAH NEWS.

(Summarized from Territorial papers.)

A tract of land has been purchased in Springville for a public park. It will be laid out at once.

Work has been commenced on a new canal to take the waters of Utah Lake on to land in Salt Lake County.

Coal has been discovered on Mount Nebo, near Nephi, and work is being performed to ascertain the extent of the vein.

Ira Blanchard, a young son of John Blanchard, of Logan, was killed at Teton, Idaho, on Sept. 12, by being dragged to death by a horse.

The contract has been let to J. H. Bowman for the erection of the joint city and county building on Washington Square, Salt Lake City. The cost will be $378,000.

The new Brigham Young Academy building at Provo is being crowded toward completion, and will probably be ready for occupancy by January next. It will accommodate 900 students.

A mining company has been organized at Marysvale, Piute County, with Lorenzo Snow as president, Franklin D. Richards as vice-president, and A. M. Musser as secretary. The capital stock is $6,000,000.

Wm. Garland, a contractor, has begun a suit at Ogden against the Bear Lake Canal Company. He asks that the canal be sold to satisfy a mechanic's lien of $135,000, which he holds for work done and supplies furnished.

Chief Justice Zane has decided that the election of A. L. Williams, the Liberal candidate, to the Salt Lake County collectorship was illegal, and that the present incumbent, Leonard G. Hardy, is entitled to hold the office until the election in August, 1892.

The new electric railway in Ogden was opened for operation on September 25. It is said to be the most completely equipped road in the country, excelling in some respects even the Salt Lake roads, which have heretofore been the best electric roads in the United States.

At Mount Pleasant, on Sept. 17, James Hendricksen was riding on a load of wheat, smoking a cigarette, from which the wheat took fire. The entire load was consumed, as was also the wagon, with the exception of two of the wheels. One of the horses was fatally burned.

The most disastrous accident known on the Utah and Northern railroad occurred on Sept. 18, a few miles from Pocatello. Two passenger trains collided, killing two mail clerks, six Indians, and two vagrants who were stealing a ride, and severely injuring several railway employes.

At Salt Lake City, on Sept. 18, Thomas W. Muir, seventy-one years, was in a plum tree picking the fruit, when a limb gave way, and he was precipitated twelve or fifteen feet to the ground, receiving injuries which proved fatal. He was a native of Fifeshire, Scotland, and joined the Church in 1847.

A Utah Central train was wrecked on the summit near Park City on Sept. 26, by the wheels of a passenger coach leaving the track. Two coaches we thrown down a steep embankment, and thirty passengers were shaken up. Fortunately, none were seriously injured, Attorney De Grande Young being the most severely hurt. He received an extensive cut over the left eye.